Via Regia. 7.

THE KINGS WAY TO HEAVEN.

By *Iames Martin*, Maſter of Arts.

With a Letter of that late Miracle of Learning, Mr. Is. CASAVBON.

Lata porta; ſed Aduerſarij multi. 1. *Cor.* 16.

Ὁδὸς βασιλικὴ πορεύου. } *Baſil.*
Walke in the Kings way. }

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∞ ↃↃXV.

TO THE VERY HONORABLE KNIGHT, SIR FRANCIS BACON, His MAIESTIES Attorney Generall.

HONORABLE SIR,

INSCRIPTIONS (as you beſt know) were originally, ἐξ Διός, no leſſe then a DIVINE HONOR, deriued after (*ceu ſpirantibus Dei Simulachris*) to Kings and Emperors, and Perſons of extraordinary and ſupereminent Worth.

Ἐξ ἑτέρ σαίνῃς σοὶ μοι ———

Which as they are my Precedents in THIS, ſo muſt I *ingenuouſly* profeſſe with *Macrobius, Hæc eſt Maronis Gloria vt nullius laudibus creſcat* (Δεῖται μὲν γὰρ ἐδεμιᾶς προσθήκης Naz. εἰς ἐυδοξίαν ἡ σὴ ἀρχή· οὐδὲ γὰρ λαμπρότητος Εωσφόρος) *Nec enim te tibi laudo, ſed Numinis eximiam Benigni-*

nignitatem in Te veneror: which as Both our *Athens*, and the whole State of Learning muſt (to your immortall Honor) euer acknowledge: ſo for my owne particular, hauing deeply taſted of it, I here preſume in all humbleneſſe to preſent theſe *MINVTIÆ* to your Honor: there being *other, ſub incude*, which *Time* may perfect, if *the Lady his Daughter* (whoſe Champion you are) may preuaile. Neuer had the Muſes more neede of a *Hercules*. *Quid de Muſis loquor? Agitur cauſa Dei, & Regis.* I tremble to thinke what Slaughters of Soules, BISHOP the Prieſt and his *Con-Telchines* haue made *there* theſe many yeares. I need not relate how Popery ſtill rides there in Triumph, and ſo is like to doe, if Colluſions and Confederacies may barre the Vniverſities Right. I leaue it to be conſider'd, whether theſe Sparkes may not *one day* flame. Dr. *Biſhop* in the Dedicatory to his *Deformed Catholicke*, hath told His Maieſty in effect as much. I vrge not the CANON: *Let him that hath two Coats part with him that hath none*; nor my Expences theſe two yeares in the Suite, being ready to lay downe *Tunicam*

Brailes in Warwickſhire. 75 Recuſ. *plus minus* in the Church-towne.

cam and *Animam* too (if neede were) for the *Truth*. The Pope ὁ λῃστὴς Θεότητος, hath long since dispenst with Recusants to make sale of their Benefices (with some Cautels and Reseruations) who are commonly noted to bee so wise *in their Generation*, as seldome to conuey them to any but those that *Romuleam vapido seruant sub pectore vulpem*. It were a Wonder if a Protestant in *Spaine* or *Italy*, paralell to SVCH A RECVSANT, should (after so many bloudy *Attempts* of his Religion, against CHVRCH and STATE) be suffered thus to braue a whole Vniuersity, and so Glorious a Vniuersity, as (but her Sister) the VVorlds Eye neuer saw the like. I may not forget with what passion renowned *Casaubon* was wont to say, *Pontificij cruorem nostrum sitiunt, designant ad cædem vnumquemq; nostrum.*

Nos patimur segnes, lentiq; sedemus ad iram,
Et pietas ipsa iam pietate perit.

Dr. *Spenser* at *Pauls* Crosse.

Twice cõuict (vpon Record) & brother to a profest enemy of the State.

Ἀλλὰ ταῦτα μὲν ταῦτη. My scope in THIS (if I haue not a Grashop by the wing) is to reduce our *Professors* from the *Thesis* to the *Hypothesis*; which I take to be *Præcipuum punctum, & vbi iacet Lepus*, in these dayes.

As for *Bernards Monkes*, which conceit the Sunne ſhines no where but in their Celles, I deſire no Protection againſt them. *No doubt but they are the people, and wiſdome ſhall dye with them.* *Tibi verò imprimis (Nobiliſſime Vir) probari cupio, & ſincerus agnoſci à limâ iudicij tui, quo nullum noui neq; rectius, neq; erectius, nullum perſpicacius in hâc temporum caligine, nullum acrius in hoc tot negotiorum glomeramine.*

Iob. 12. 2.

Non deerunt Zephyri, ſi te dare vela iuvârit.

Salue Vir Aurei Seculi; τὸ μέγα ὄφελος τῦ γένους, τὸ ἔρεισμα τῶν Αθηναίων.

DI tibi dent quicquid Virtus diuina meretur;
Et rata perpetuò quæ tribuêre, velint.

EXCELLENTI
DOMINATIONI V.

Sacer,

Iacobus Martinius.
V. A. Mag.

The Preface.

THere is Gold, and a multitude of Rubies: but the lips of knowledge are a pretious Iewell: *Which as it is verified in all the Holy SECRETARIES, ſo in a moſt diuine manner in the Prophet* Samuel, *that poliſht Saphire of the heauenly Ieruſalem, in whom* Spiritus multum ſpirauit. *He was Preſident of the Prophetique Colledge,* Lychnuchus aureus in Sacrario Dei, *a burning and ſhining lampe,* ——πολλῶν ἀνταξιος ἄλλων. *Among the reſt, the* 12th *chapter of his* 1. *Booke may be a memorable Incentiue to all his Order, in a threefold reſpect.* Pro. 20. 1. Sam. 19.

I. *To make their Light* (quà roſeam, quà flammeam) *ſo ſhine in this Euen-tide of the world, that the mouthes of the Malitious-ignorant may be ſtopped, and their eyes opened to ſee their Golden Luſtre; to the Glory of God, the honor of their Calling, and the confuſion*

[a] Hæc ad Clerũ olim, [b] nunc.
Princeps Inferni salutat Principes Ecclesiæ. Læti omnes nos vobis; referimus gratias, quod per vestrã negligentiã, ad nos totus fere mundus devoluitur. Ludolph. par. 1. c. 68.
[b] Obyciunt fædam esse; nitet castitate: irride commentũ. vociferãtur esse superstitiosam, splẽdet religione: cõtemne conuitiũ. Blasphemãt sentinam esse ĩmproborũ, est Asylum Sanctorum: detestare blasphemiã.

fusion of [a] Sathan, and his κοινωνικὰς, who howeuer they ceaſe not to blaſpheme the Maieſty of the [b] Church, yet in ſpite of all the Powers of Darkeneſſe, Non ideò Divina minùs in ſublimi ſunt, ſi exiſtunt qui magnitudinem multùm vltra ſe poſitam non icturi petant. Invulnerabile eſt non quod feritur, ſed quod non læditur. *They muſt therefore haue* baltheum Veritatis, anulum Fidei, gemmas Virtutum, pallium Sanctitatis: *ſo ſhal they be as the Sunne, ſhining vpon the Temple of the moſt High, and as a veſſell of maſſie gold, ſet with all manner of pretious ſtones; As a faire Oliue-tree which is fruitfull; and as a Cypreſſe-tree, which groweth vp to the clouds.*

II. *Not to be daunted with the Rudeneſſe and Inconſtancy of the Vulgar, nor to thinke it ſtrange, if haply in their Graue Wiſdomes they preferre Cucumers (the meate of Mules) before Manna (the food of Angels.)* Samuel *himſelfe, nay God himſelfe, cannot content them. They will teare the ſtars from the skies but they will haue their wils.* Samuel *they degraded, and* God *they would haue deſthron'd, had it bin in their power. The* Lycaonians, *at* Pauls *firſt comming to* Lyſtra, *made*

made a little God of him, (Iupiters *Prieſt himſelfe giuing him the Higheſt Honor*) *but ſoone after, vpon the reports of certaine Iewes which came thither from* Antioch *and* Iconium, *they inuert the Scæne, and ſhew themſelues right* Lycaonians, *Wolues indeede. Was not this* ὑπερβολὴ μανίας? *The Iewes haue a Saying, That if one dye in Gods diſpleaſure, he may forgiue him: but if he dye in the diſpleaſure of his* Rabbi, i. *him that hath charge of his ſoule, he ſhall not be forgiuen in this world, nor the world to come:* Verum non eſt deſperandum: fortaſſe non canimus ſurdis: nec enim plus impuris ſpiritibus quam ſancto licet: circumlinatur modo poculum cœleſti melle Sapientiæ, vt poſſint ab imprudentibus amara remedia ſine offenſione potari.

Acts. 14.

Their mindes ſoone change, whoſe affections are eaſily mooued.

III. *Not to humor* Fæcem Romuli *in their odde Fancies, and adle Opinions, but reproue them rather, be they* rupe ſurdiores. *This (ſaith Heroicke* Luther) *is* audacia ſuper audaciam, virtus ſuper virtutem, fortitudo ſuper fortitudinem. *To this, they muſt haue* ἀιδιητὰ γεγυμνασμένα, Sal animi, vocis Mel. *They muſt be* Tubæ *as well as* Lyræ. Ne ſint CAVDA POPVLI. *Reade*

Ier.

Ier.15.19.20. *This was the Prophets course in This Place, where (like the ſacred Paranymph) he doth* Ϲερνᾶν θεολογίαν, *thunder Diuinity into the deafe eares of the dull Iſraelites*: (*nay*, Intonat ad numeros Iuppiter ipſe ſuos) *Part of which Paſſage* (incurabili * Sycophantæ morſu non-obſtante) *I haue in this ſhort* Schediaſme *purpoſely treated of* populariter; (ἐν ᾗ τῆς προκειμένης γραφῆς ἀκριβῶν ἐστι τὸν τὰ· ἀλλ' ὅλον ὑποχαράξαι πρὸς τὸ σκοπὸν ἐκπίθεσθαι) *referring all to the moſt Bleſſed Spirit of Grace; without whoſe inward and effectuall working, ſhould God himſelfe viſibly appeare and ſpeake to vs, we were ne're the better for all his Preaching.*

* *Quid reponã? Vnicam nempe K. iuxta legẽ Rhemniam.*

VALE QVISQVIS ES: ET VT VALEAS, EVANGELICAM TVBAM COGITA.

Con-fratri Chariſsimo,
S.

QVod ſolet æternum dictis conferre nitorẽ,
Et maieſtatem melliniamq; ſimul;
Hoc tibi (Muſarum decus indelebile) Peitho,
Aurea Mnemoſyne, Gratia blanda dedit.
Pergeprecor quò te tua duxerit inclyta Virtus:
„Vincentem, in Cœlis gloria quanta manet! Apoca. 2.

R. G. Armiger.

THE KINGS VVAY TO HEAVEN.

1. SAM. 12.23.24.

Moreouer, as for me, God forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you: but I will teach you THE GOOD AND THE RIGHT WAY: *Onely feare the Lord and ſerue him in truth with all your heart: for conſider how great things he hath done for you.*

Laxabo rete in Nomine IESV.

BEING to treate of this Holy and Heavenly Paragraph, it is requiſite we inuoke the ſame SOVERAIGNE SPIRIT which indited it. GOD, who art GOODNES and BRIGHTNES it ſelfe, elevate my Thoughts, rectifie my Will, illighten my Vnderſtanding, aſſiſt mee with

with thy GRACE, that I may conſecrate Tongue and Pen, Heart and Hand, and All, to thy GLORY; *Tunc ſaliet claudus velut Cervus, & cantabit lingua muti.*

Sancta Columba, ſuper requieſcis vertice Chriſti;
Sancta Columba, etiam me requieſce ſuper.

There is a three-fold Doctrine in the Church of God. { *Fidei.* *Morum.* *Exhortationis.*

Mathias K. of *Hungary* and *George* K. of *Bohemia* made warre ten yeares for Religion: and in the end they agreed, that his Religion ſhould be the better, whoſe Foole did vanquiſh the other at cuffes. * *Tertul.*

ALL haue bin much PRESSED *mirâ varietate ac inimitabili fœlicitate:* but the laſt can neuer be too much vrged, in this laſt Age. There is none (almoſt) but knowes, *Quid credendum, quid faciendum*; where is hee that liues in all poynts κατὰ γνῶσιν? Never were there ſo many * Conflicts for Religion, neuer ſo few *Religious. Simplex illa & aperta Virtus in obſcuram & ſolertem Scientiam verſa eſt.* Wee haue all like Sheepe gone a-ſtray: we haue turned euery one to his OWNE WAY, *Eſa.* 53. I haue therefore, according to the Apoſtles Pręſcript, *Heb.* 3. 13. ſuffer'd this ſhort Parenęſis to paſſe abroade into the world; profeſſing in the whole to bee rather *Veronenſis* then *Placentinus*; *non tam* * *ſtili negotium, quam officium conſcientiæ meæ curans.*

——— ἴπος δ' εἰπέρ τι βέβακται
Δεινὸν, ἄφαρ τὸ φέρεσθαι ἀναρπάξασα ἄελλα.

* Pro. 25. THe Words precedent (like ſo many Golden * Apples in Pictures of Siluer) are part of the Prophet *Samuels* Speech to the mutinous Iſraëlites; who hauing grieuouſly ſinned in ſhaking

king off Gods yoke, and ouer-hasty seeking of a King, contrary to the Order which God for a time appoynted, and being forced *Terrore Panico*, by most Terrible * Thunder-cracks and Miraculous Showres,* to confesse their Sinne at the 18 verse, they all ioyne in Petition to the Prophet at the 19th, to inter-mediate for them to God to turne away his wrath from them, *Pray* (say they) *for thy Seruants, to the Lord thy God, that we dye not: for wee haue sinned in asking vs a King, beside all our other Sinne.* The Blessed Prophet seeing them humbled vnder the Mighty Hand of God, and terrifi'd with his Iudgements, laies aside τὴν φλογίνην ῥομφαίαν, the *Flaming Sword* of the Law, powres out with a liberall hand the Oyle of Comfort into their wounded Soules, and ministers to them the sweetest Euangelicall Cordials: assuring them in the three following verses, that though their sinne were great, yet Gods mercy was greater; so they would leaue their sins, and cleaue to the Lord, who of his meere mercy, not any merit of theirs, had chose them out of the whole earth to make them his people. And for himselfe, though they had all with one voyce, Chap. 8. most contemptuously reiected him, yet is hee content (*flectens currum secundum curuitatem viæ*) in an Extasie of Charity ὑπερφορεῖν to forget & forgiue all: for as it followeth in the Text, he will by no meanes cease praying for them, nay more, he will (better then *Vibilia* her selfe) shew them

* *Res est imperiosa timor.*

* It was the Wheat harueſt; which in *Palæstine* is in the midst of Summer, no time there for such Meteors.

Non sit Oleū sine vino, nec vinum sine Oleo.

* *Arnob. ad: Gent. lib. 4.*

the Good and the Right Way. *God forbid that I should ſin againſt the Lord, &c.* Before th'vnfolding whereof, let vs call to minde what the Prime * Apoſtle tels vs, viz. The Prophets in old time ſpake not after the will of man: but holy men of God ſpake as they were inſpired by the Holy Ghoſt. Such an Enthuſiaſt was the Prophet. He was *Doctor Illuminatus*, a Seraphicall Doctor, a burning Seraphin, and Principall Secretary of the Bleſſed Spirit.

* *Primus, non Primas*

2. Pet. 1.

Scribit Mæonides, ſed Carmina dictat Apollo.

Apoſtr. *O quo tu linguam tinxiſti in Nectare! vel quis*
Angelus inſedit labris! ô qualis ab ore
Melleus Euphrates & lactis vortice torrens
Vndauit Gihon & ſcatebris bibulum ebriat orbẽ!

As melting Hony dropping from the combe,
So *ſtill* the Words that ſpring between his lips;
His lips, wher ſmiling Sweetnes keeps her home
And Heau'nly Eloquence pure Manna ſips.

Well might Hee ſay, *Non ego ſed Dominus* (a phraſe too familiar with ſome) for fleſh and blood reuealed not theſe things vnto him, but that heauenly Dictator, and that, ἀνυπόλιξον what euer humane Reaſon may ſuggeſt. Excellent is that of a Worthy Author

Sir Fr. B. (*Os dignum aterno tinctum quod fulgeat auro*)

„ The Prerogatiue of God extends as well to
„ the Reaſon as to the Will: ſo that as we are to
„ obey his Law, though we finde a reluctation

in

„ in our Will: So are we to beleeue his Word,
„ though we finde a reluctation in our Reason.
„ For if we beleeue onely that which is agreea-
„ ble to our sence, we giue consent to the mat-
„ ter, and not to the Author, which is no more
„ then we would doe towards a suspected and
„ discredited witnesse: But that faith which
„ was accounted to *Abraham* for righteous-
„ nesse, was of such a poynt as whereat *Sara*
„ laughed, who therein was an Image of Na-
„ turall Reason. And surely, vnlesse we be fully perswaded that the Scripture is of Gods owne inditing, and the Prophet of Gods owne sending, we shall neuer heare with reuerence, or profit; but either like th'Athenians, Act. 17. we will come to Church onely to heare Nouelties, or with those in *Ezekiel*, wee will bee content to heare the Preacher, but with no intent to follow his Doctrine (further then it please our selues) though illightned with the brightest irradiations of diuine knowledge. My people (saith God to the Prophet in that place) sit before thee, and heare thy words, but they will not do them: for with their mouthes they make Iests, and their heart goeth after their couetousnesse: And lo thou art vnto them as a Iesting song of one that hath a pleasant voyce, and can sing well: for they heare thy words, but they do them not: when this commeth to passe, for lo it will come, then shall they know that a Prophet hath bin among them. A Pro-

Fidei cognitio solâ Visione beatâ inferior est claritate, æqualis certitudine, reliquis omnibus scientijs longe superior & certior. Pineda.

Ezek. 33.

pheſie too much verified in this laſt and worſt Age, wherein Diuines and all the Learned,

——*Quos ardens euexit ad æthera virtus,*

are ſo commonly traduced and vilified, by hell-bred Termagants, that bend their tongues like bowes for lies, wherewith to wound and poyſon their Reputations. At theſe

Ierem 9.

Th'amazed Angels ſhake their fiery wings,
Ready to lighten vengeance,——

Let ſuch remember (with trembling) what happened in Denmarke the laſt Centenary. A certaine lewd Companion entred into a Church in Sermon-time; the wretch preſently began to grumble, and to ſhew by diuers countenances that he was a prophane man: the Preacher attentiue to his Preaching, ſpake not a word, *Vindictam tacitè Deo relinquens.* The Monſter ſeeing the Miniſter did not conteſt againſt him, but contemned his graceleſſe behaviour, goes out of the Church; but (ſee the hand of God) preſently a tile fell (*è templi tecto*) vpon his head, and ſlue him in the place. Related by that worthy Diuine *Hemingius* (*Opuſcul. Theolog. p.* 1274) to the terror of all ſuch Miſcreants and Noone-diuels, that dare preſume to deride the Heralds of th'Almighty, and Embaſſadors of the King of Heaven, as all Preachers are that are Orthodox, and that truly deſerue that * Honorable Title. Honorable, I ſay, whatſoeuer the World thinke of it. It was the iudgement of an Earle, that a learned Diuine was equall to an Earle,

The very bruite beaſts had more regard to theſelues, then they that deſpiſed the preaching of *Noah.* Gen. 7. 8. 9

Paſtor, Miniſter, Vicarius, Cappellanus, al Titles of honour. *V. Seldenum, 4 πάντ. Ciratus in Almain. de Su. Pot. Ec.*

* is a Title for no leſſe then the Pope.

Earle: (*Adi Seder Olam Br.*) I vrge it not; But this I am ſure, his Function is moſt heauenly and Angelicall (ſee the Original: *Malach.*2.7.) Nay it is *Onus Angelorum humeris formidandum*, and therefore not ſo raſhly to bee ruſhed into, *tanquam ſus in Roſetum*, * as a horſe ruſheth into the battell, by euery ſmattring Superficialiſt. Ierem.8.6.

**Gartio quiſq; duas poſtquam ſcit iungere partes,*
Sic ſtat, ſic loquitur, velut omnes noverit artes.

Such Gueſts are more bold then welcome to Diuinity: in the graueſt iudgements, a great diſhonour to the Maieſty of that High Calling, and farre vnfit to manage the Keies of Heauen. Nor is it enough to be *operarius*, painefull in the Miniſtery, there are *mali operarij*, *Phil.*3. Euill Workers, *Quorum Pertinacia æquiualet Hæreſi. Almain vbi ſup.c.*15. And ſo I come to the Text: ξωὸ πνίυμα ἡγεμονικῶ.

Sarisber. Tam Auguſto officio nō debent præfici rudes & imperiti Aſini. Heming.

Moreouer, as for me, &c.---

THe words are, *Solis radio ſcripta*, and need no curious paraphraſe. The parts, three; A Proteſtation, an Exhortation, a Reaſon.

The Proteſtation (which includes the Paſtors Charge) in theſe words; *Moreouer as for me God forbid that I ſhould ſinne againſt the Lord in ceaſing to pray for you, but I will teach you the good and right way.* The Exhortation (implying the Peoples Duty) in theſe, *Onely feare the Lord, and ſerue him in truth with all your heart:*

The Reason (t'inforce the Exhortation) in the last: *For consider how great things hee hath done for you.*

* *Achates: à cognom. fluvio Siciliæ.*

My TEXT is like that precious *AGAT, which *Pyrrhus* King of Albany had; for as in that peereleſſe Gemme were by Natures owne hand ingrauen the nine Heliconian Ladies, and in the midſt of them *Apollo* with his golden Harpe: So do theſe words repreſent *ad oculum*, the true and liuely pictures of a Prieſt of God, and of a people of God: Of both which in order.

The Paſtors Duety (as hence we may gather) is two-fold, { Praying. / Preaching.

In the one, hee is the mouth of the people to God; in the other, he is the mouth of God to the people. Praying, hee preſents the peoples petitions to Chriſt (the only Maiſter of Requeſts in Heauen) Preaching, hee is an Euangeliſt, a Meſſenger of good tidings from Chriſt to the people. By the one, hee reconciles Heauen and Earth, (2. *Cor.* 5.) By the other, hee makes οὐρανὸν a Heauen vpon Earth. For the Preaching of the Goſpell is called in the Goſpell, the Kingdome of Heauen. Verily I ſay vnto you among them that are begot of women, aroſe there not a greater then * *Iohn Baptiſt*, notwithſtanding the leaſt in the *Kingdome of heauen* is greater then hee: *Matth.* 11. intimating that the Preachers of the Goſpell had a more cleere knowledge,

* *Renatus prius quam natus.*

knowledge, and a more excellent meſſage then hee; the reaſon; *Iohn* Preached in *diluculo*, but in the dawne of the Goſpell, hauing, as it were, ἀμαυρόν τι καὶ ματον ὥσπερ διὰ πλειθρίας ἱστίον φαὸς, the Miniſters of Chriſt teach in the Meridian and Sunſhine, *Magnalia Dei*, the great Myſteries of the Deity, the Creation, Paſſion, Reſurrection, Aſcenſion, and all the glorious Benefites redounding thence to all true Chriſtians. And ſo glorious is the ſtate of a Chriſtian, that the Emperour *Theodoſius* thanked God more for that hee was a Chriſtian, then that he was an Emperour, in that the glory he had by the one, was temporall, the glory hee ſhould haue by the other was eternall. Nay it tranſcends in ſome ſort the Angelicall excellency, in that it pleaſed the Maieſty of heauen, the euerlaſting ſonne of God, to vnite himſelfe Hypoſtatically to mans * nature, taking *It*, and not the Nature of Angels, *In conſortium Deitatis*, accompliſhing in *It* the wonderfull worke of our Redemption, inueſting *It* with Immortality by his Reſurrection, ſetting *It* in his heauenly Kingdome aboue all Principalities and Powers, by his Aſcenſion, and ſo making vs all (ô ioy vnſpeakeable and glorious!) *Diuinæ conſortes naturæ*, Partakers of the Diuine Nature, of his glorified Humanity, which is carried vp and inthroniz'd at the right hand of God on high. The greatneſſe of this Grace, nor can the tongue of man vtter, nor the ſpirit of man comprehend. You Seraphins

* *Deus in natura humana vniuntur, non Deus & homo, quia non perſona & perſona. Aſſumpſit Deus non Hominem, ſed Humanitatem.*

ſpeake, let men be ſilent: *Vox mea deficit, ſed & Angelorum.* It is a Wonder, whereat the very Angels are aſtoniſht. 1. *Pet.* 1. 12. Yet (alas!) ALL are not true Chriſtians that haue giuen their names to Chriſt. (*Simon* a Reprobate * beleeued, & was Baptized, *Act.* 8. 13.) How many are there (to omit the almoſt not to be ſpoke of prophanation of the dreadfull myſteries of the Euchariſt) that neuer remember their Couenant with God in Baptiſm, thinking it (belike) a matter too ſmall for their great conceiuing heads, & ſcarſe worth thinking of? And for the Creed and Decalogue, many (I confeſſe) haue them *ad vnguem*, but few feele them, few vnderſtand them aright. Such, whatſoeuer they profeſſe *in word*, are flat enemies to the *Croſſe*, and treade vnder foote the Sonne of God: Which I write not in bitterneſſe, but in a iuſt indignation, that ſo godleſſe ſtupidity ſhould ſo generally raigne in *beatiſſimi ſeculi luce:* We grope for the wall like the blind, wee ſtumble at noone-day as in the night. *Eſa.* 59. What ſhould I ſay of the Lords Prayer? Which though it be commonly vſed, is not ſo commonly vnderſtood: They are but Parrats that ſay that or any other without Affection and Vnderſtanding, which being wanting, they may * bray, they cannot pray. *Hoc eſt opus pietatis quæ perrumpat cœlum vi gemituum, effuſione fletuum, ardore ſuſpiriorum, crebritate ſingultuum*: Theſe Popular defects are to bee ſupplyed

* So *Chryſ. Oecumen. Cyril. Euſeb. Ambr. Hieron. Irenæ. Theodoret. Greg. &c.*

* One cõfeſt he vſually left out, *As we forgiue thẽ that treſpaſſe againſt vs.*

plyed by the learned and faithfull Miniſter, who with the Prophet in my Text, is to pray for them, be reſident with them (for *Sæpe momenti tranſitus, anni tranſitus*) Catechize and teach them how to pray (*Oues facilè in diſcrimen ducuntur ni dirigantur* VOCE & SIBILO) For of many it may be ſaid, as once it was of Friers, Their Faſts * are very fat, but their prayers exceeding leane.

Μετάνοια χωρὶς νηστείας, ἀργή. *Baſ.* *Serpens vt renouetur, prius a cibo abſtinet.*

It is not enough to pray at randon, it muſt be with Faith, accompanied with a ſerious conſideration of our owne eſtates, a due examination to whom we pray, an humble confeſſion of our ſinnes, a godly ſorrow for them, cauſing repentance not to be repented of, in hope of afterbleſſedneſſe and comfort by Chriſt. This ſauing Faith, is not onely a bare knowledge of the Scripture, and grounds of Religion (for ſo farre deuils and reprobates can go) but withall a particular application to a mans owne ſoule, of all the mercifull promiſes which God hath made in Chriſt, to all penitent and beleeuing ſinners. They therefore that know not what true Faith is, that purpoſely liue in their ſinnes, whoſe charity * is waxen cold, ſo that they want the ſpirit of Grace and of Prayers, *Zach.*12. can make no good prayer: nay their beſt prayers before God are execrable, *Prou.*28.9. The cloſe of this point ſhall be that of the bleſſed Apoſtle: *Now the God of patience and conſolation giue vs that wee may*

* *Charitas eſt amorvalidus; Scal. Exer.*317.

may be like minded one towards another, according to Christ Iesus, that with one minde and one mouth, we may glorifie God euen the Father of our Lord Iesus Christ,

The second part of the Ministeriall Duty is Preaching.

——But I will teach you the Good and the Right Way, &c. He must teach *Verbo, Opere, Exemplo. Verbo prædicationis, doctè: Opere charitatis, piè. Exemplo conuersationis, sanctè.* BY WORD: for he must haue *Legem in Corde*, and *Cor in Lege*, speaking, exhorting, reprouing with all Authority, in season, and out of season, *inuicto spiritu & aduersus omnes Satanæ machinas adamantino.* The Reason is *Fulmineæ necessitatis:* Hee hath the charge of Soules for which the sonne of God shed his most pretious Heart-bloud, and to him must he be accountable at the last Audit. Ezek. 3. Acts 20. And therefore as he tenders his owne soule, hee is to looke to his charge. To this end, he must be a man of Sincerity, of Knowledge, of Courage; learned without ostentation, zealous without affectation; not Factious, Scandalous, or Popular (*populus ducendus non sequendus*) lest as One saith, in stead of Sound Doctrine to feed their soules, he giue them the Wine of Giddinesse to turne their Braines. In a word, *plus Animas quam Decimas curet.* The common sort thinke Ecclesiasticall Persons are Birds of Paradise, but did they know the charge, they would tremble to *thinke*

of

of it. The conſideration hereof made Him who was *os Dei, cor Dei, delitiæ Dei*, thrice to refuſe and excuſe himſelfe. Exod. 4. The like we reade of Myſterious *Ezekiel*, and that Chriſtian ARION, who directly turned his backe and fled. This made that famous *Ambroſe*, (as Great a Spirit as euer the Church had) to hide himſelfe, and thrice to flie from Millain. This made thoſe renowned Clerkes *Nazianzen* and *Auſtin*,

(*Nomina vel ipſo pœnè timenda ſono*)

ſo fearefull to vndertake the charge of Soules, which many in theſe dayes that are *ad ſubigendas Glebas quàm fruendas, aptiores*, thinke to be a matter of the leaſt difficulty (as if it rain'd Doctors in all Faculties) which is apparant, in that they dare preſume to vſurpe τὸ πρεσβυτέριον, the Tribunall of the Church, (as S. *Cyprian* calles it) *nullis inſtructi dicendi viribus, nulla rerum cognitione imbuti, nullâ S. literarum peritiâ ornati*; ſpending the houre either *nihil dicendo*, in ſpeaking neuer a wiſe word: or *aliud dicendo*, in ſpeaking from the day, from the ſeaſon, from the Text: or *male dicendo*, in ſpeaking ill, and ſlandering their Superiors, ſo making *Cathedram Veritatis, Cathedram Peſtilentiarum*, the Chaire of Truth, the Chaire of Peſtilence,

Paruus at eſt Cygni melior canor, ille Gruum quam Clangor in æthereis diſperſus nubibus Auſtri.

Preſumptuous are they; ſelfe-willed; they are not afraid to ſpeake euill of Dignities. What Steele are theſe fore-heads made of? My heart breaketh

Ephrem Syrus oblatum fugit Epiſcopatum ſimulatione inſaniæ. Wolf. Cent.

Nihil moror Epiſcopas: exhaurirent me præſente pecuniâ quæ ſatis exigua eſt. Eraſm.

Ep. 34.

These the L. *Anderſon* was wont to call Wilde Colts.

Lucret.

breaketh within me becauſe of the Prophets, all my bones ſhake. *Aperiunt ipſi labia ſua (Domine) non tu aperiebas ea, immò ex eorum ore non perfecti ſti laudem tuam.* Authority will not euer ὑπὸ μανδραγόρᾳ καθεύδειν, and let *Salmoneus* ἀντιβοᾶν. Theſe Apricockes it ſhould ſeeme, were rife in *Petrarkes* Age. *Venit Iuvenis ſtultus ad templum, præceptores illum ſui prædicant, celebrant, ſeu amore, ſeu errore; tumet ille, vulgus ſtupet, plaudunt affines & amici. Ipſe in Cathedram ſcandit, cuncta iam ex alto diſpiciens, & neſcio quid confuſum murmurans; tunc maiores certatim, ceu diuina locutum, laudibus ad Cœlum tollunt; tinniunt interim campanæ, ſtrepunt tubæ, volant annuli, figũtur oſcula, &c. His peractis, deſcendit ſapiens qui ſtultus aſcenderat: mira prorſus transformatio, nec Naſoni cognita!*

Sauonarola in Pſa. 51. If the Angel *Gabriel* ſhould preach without Autority, I would not liſten to him. *Luther.*

Your right Eagles vſe to poyſe and weigh their prey before they attempt to flye with it, *expertæq; pondus tum demum abeunt:* but your baſtard *Haliætus* will ſowſe at any fiſh, which not able to lift, is drawne vnder water, and drowned.

Eagles flight.

Quiſnam Oratori vitio non vortat, ad imum
Clepſydra ſi forſan non fluxerit, & ſibi deſit
Sermo, quod ſupereſt in rixam impendere tempus
Et plutei plauſum? hoc arroſos non ſapit vngues.
Dic aliquid Textu quadrans, ſenſuſq; medullam
Erue, non ructans ſpumoſa aliqua aut ſpecioſa.

Vigere debet Prophetandi libertas, at non vagabitur in infinitũ: alioquin in fœdã licentiam transformabitur. Contineat ſe intra Analogiã fidei.

Let the Prophets of Samaria *Ier.* 23. 13. conſider wel the drift of that Chapter, and learne to make the Garment of Holineſſe, honorable. *&c.* 50. There be two manner of Nations which my heart

heart abhorreth, and the third is no Nation: They that ſit vpon the mountaine of Samaria, the Philiſtins, and the fooliſh people that dwell in Sichem. Ec. 50. 25. 26.

The next Requiſite, hee muſt teach BY WORKES: *Ne dicta factis deficientibus erubeſcant.* It is not enough to be *Statua Mercurialis,* hee muſt *Iouem cum Mercurio coniungere,* feed the hungry, cloath the naked, comfort the afflicted, pull ſinfull ſoules out of the fire, and with *Iob,* be eyes to the blinde, and feete to the lame. He muſt be an Angel of loue, as well as an Angell of light. And that he may the better be enabled for ſo ſacred duties; his Flock, called in the Scripture by the name of Lambes, and Sheepe, may not play the Beares or Wolues, leſt they occaſion him to ſay, as one once did, who had bin a * Wer-wolfe, That were it in his choyce, he had rather liue among Wolues then Men. S. *Paul* writes of ſome in his time, that would euen haue pluckt * out their eyes to haue done him good. Were he now liuing hee might haply finde thoſe that to doe themſelues good, would be ready to pull out his: So vnlimited is the fury of implacable Sauages. Wee reade of an Indian King that gaue his ſeruants a Schedule, charging them to ſhew it him as oft as hee were angry: The Contents were, *Remiſſum te prabe, non enim Deus es, ſed corpus, quod vermibus corroſum in puluerem redibit.* Shew thy ſelfe milde, for thou art not a God, but wormes-meate

Tert.

Ficinus.

Qui pacis tempore nõ dabit tunicã, quomodo in perſecutione dabit animã? Greg.

Iohn. 21.

Vide Addit. Schafnaburg.

* Turn'd Wolfe by Sorcerie.

* Gal. 4.

meate, and muſt returne to duſt, Which our Deaf-wormes might do wel to conſider: *Quibus quies in ſeditionibus, in pace turbæ:* that are neuer well but in the flames of Contention. *Non ſunt litigandi hæc ſed orandi tempora.* All things (ſaith One) haue ſome end and ſatiety, but men are neuer weary of contending.

Salamand. Gal. Sourd, *à ſurditate.*

Exuri tandem, ſcribit Greuinus.

Quatuor ſunt cum quibus nunquam litigandum; Deus, Rex, Parentes, Præceptores. Rabb.

Has lites præſens nec poſtera diluet ætas:
Ergo ipſe aduentu dilue Chriſte tuo.

The Lord himſelfe and his mighty Angels muſt come among them in flaming fire, and with a ſhowt, with the voice of the Arch-Angell, and with the Trumpe of God, before they will be quiet: Euen ſo, Come Lord Ieſus come quickely.

Tria Monſtra; Rex fœmina, Puer Epiſcopus, Concionator impurus.

The third and laſt point is EXEMPLARY TEACHING. To ſay Lord, Lord, will not ſerue: Himſelfe muſt exemplifie his rules with a good life: otherwiſe, the Vulgar *Veruecum in patriâ craſſoq; ſub aere nati*, will hardly apprehend them. The pure Mathematickes are aboue their reach. Yet may wee not thinke that the Vertue or Dignity of the Word or Sacraments depends vpon the Miniſter, what euer he be; for as if a Diuell from Hell ſhould adminiſter the Lords Supper, it were not the worſe, ſo if an Angell from Heauen ſhould ſing Maſſe, it were not a iot the better. It is ſtoried of our Engliſh Clergy, that they were ſo highly reuerenced in times paſt, for their reputed Sanctity, that as they went in the ſtreetes and fields, men would

Calu.

would runne to them, and desire their blessings; and well was he then that might giue them possessions, and build them houses and Churches: These *Iohannes Eleemosynarij* were rare birdes,

Antiqui Heroës, nati melioribus annis;

who if they liued now, would be held to bee *Ceriti & circumferendi*; and perhaps sent to Bedlam. In those daies they thought they could not giue too much to the Church: In these they thinke they cannot take too much from it. The World hath taken a sure course that Churchmen, according to the tenor of the ninth & tenth Chapter of *Luke*, shall not trouble themselues with the carriage of Coine: it were well it would not seek to ease them of their Scrips too; though there be (I confesse) that in their zeale could be content to see them all beare the Scrip, ἠ μυθὸν ὑπὲρ πλὼ πίσσαν φορεῖν, *Horror & Stupor vbi estis? Quid? ne ipsi quidem Philistæi quo tempore in totâ fermè Iudæâ potiebantur rerum, sacras Prophetarum Ædes ausi fuerunt infestare, sed Prophetis & discipulis, locum suum, otia, & honores inviolatos permiserunt.* There was a time when Men of God were receiued as Angels of God, yea as Christ Iesus, *Gal.* 4. What Calling now more contemptible? not onely among Ruffians and Rake-helles (that are

Mundi quisquiliæ, fæx, recrementa ——) but among many of our superior Planets, scarse daigning them the least light, influence or aspect: yet shall they shine *sicut splendor expansi, & sicut*

See Exod. 36.5.

ſicut ſtellæ in ſeculum & æternum; as the brightneſſe of the Firmament, and as the Starres for euer and euer. Dan. 12. Then ſhall th'Eternall cenſure their Contempt, and THEY ſhall know that OVR GOD is a conſuming fire, Heb. 12. *Aut faciendum, aut patiendum.* If we do not what God would, we ſhall be ſure to ſuffer what we would not. Let vs remember that terrible Text, Heb. 10. which BEDE was wont to reiterate with ſo great vehemency to his Schollers; *Horrendum eſt, &c. It is a fearefull thing to fall into the hands of the liuing God.* Let vs remember it, and learne not to make a gazing-ſtocke of them, whoſe Calling God himſelfe, and the Greateſt Princes haue ſo highly honor'd in Perſon. *Iehoſaphat* ſent his Princes to teach in Iudah. 2. Chron. 17. 7. And (to omit others) *Charlemaigne* was ſo farre from the Atheiſticall Diſdaine of our Satten Guls, that he thought it no diſhonour to ſing with the Prieſts in the Church, and ſay the morning Leſſons, cauſing them to be read by his Children, and other Princes of his Court.

The Lord cloath his Seruants with his Righteouſneſſe and Saluation; let his Vrim & Thummin be with his Holy ones: let Kings be their Nurſing-fathers, & Queenes their Nurſing-mothers: let them bee an Eternall Excellency, and let all that deſpiſed them bow themſelues down at their feete. And ſo I come to the ſecond part of the Text; th'Exhortation:

Onely

Onely feare the Lord, and serue him in truth with all your Heart.

BEING to treate of the Peoples Duty, me thinkes I heare some of them say, * Who made thee a Iudge ouer vs? We dare tell *Moses* himselfe, *Wee are all Holy, and that He takes too much vpon him*, Numb. 16. 3. (So hard is it for that Soule to reflect vpon it selfe, that will not *secum habitare*, keepe home, but gadde abroade with S. *Pauls* Widowes, 1. Tim. 5. 13) Nay, so farre gone are some, that they delight in hearing of nothing so much, as of false Reports, & cursed Slanders (see Prou. 17. 4.) anent their Neighbours, and Superiours; against whom the Diuels Dromedaries (*Extorquet mihi hanc vocularem rei indignitas*) spare not to direct the poysonous arrowes of their spitefull tongues (the very Artillery of Sathan) in most Diabolicall manner. Notorious falsehoods are carried among them in secret, from tongue to tongue, and receiued in their meetings for vndoubted truths. Such, are Eagles abroad, and Owles at home, they can make Mountaines of Motes, Elephants of Emmets; and if they cannot, with their Lynxes eyes, *finde* a hoale in your coate, it shall goe hard but they will *fret* one. Take yee heed euery one of his neighbour, and trust yee not in any *Brother*: for euery *Brother* will vtterly supplant, and euery neighbour will walke with slanders, Ier. 9. 4. Their Tongues are hot piereing-

Exod. 2.

Formæ reflexæ debiliores, ob elongationē & obliquitatem radij.

B. of Galloway.

Slander is worse thē Hell; *that* torments onely the wicked; *this* cruelly afflicts Innocents

piercing-Irons, hotter then the fornace of Babylon, hotter then Hell it selfe. But to leaue these to *Salomons Mortar*; the Peoples duty is Two-fold:

They must { *Feare the Lord.* / *Serue him in truth with all their heart.*

GOD (saith One) hath not created any thing in this World, neither Men nor Beasts, but he hath made him some thing Opposite to keepe him in feare and humility. So in times past, were the English to the French; to Spaine, Portugall; to Castile, Granado, &c. And we must confesse (saith he) considering the wickednesse of Men, and especially of Great Men, who know not, nor beleeue there is a God, that it is necessary that euery Noble-man and Prince, should haue his Contrary to keepe him in Feare and Humility, else none should bee able to liue vnder or neere them. But to the poynt, There are two sorts of feare, *Pœnæ* and *Culpæ*. The first, S. *Iames* applies to the Diuels, that are strucke with Eternall Horror at th'apprehension of Gods dreadfull Maiesty. This slauish Feare is not here intended (I exclude not *timorem & tremorem* rightly vnderstood) but rather a Holy and Reuerent Feare of displeasing so Gracious a Lord, and so Mercifull a Sauiour.

Pro. 28. 15

Oderunt peccare boni, &c.——

A true Christian is more fearefull to sin, because he loueth God, and is beloued of God, then all the wicked are, for feare of punishment. And so farre

farre ſhould wee bee from Reſolute and Wilfull offences, that we ſhould put on his Reſolution that ſaid, *Si hinc Peccatum, & illinc Infernum, &c.* Had I Sin and Hell ſet before me, I would ſooner caſt my ſelfe head-long into Hell, then willingly commit Sin. *Valeant illi qui Eccleſiam planè puram & purificatam habere volunt, hoc eſt nullam velle habere Ecclesiam.* The Beſt are ſubiect to many Falles and Infirmities (Behold, he putteth no truſt in his Saints; yea, the Heauens are not pure in his ſight, Iob. 15.) But the difference betweene the Sheepe and Goats is, *They* reſiſt Sathan, though with ſome weakneſſe; and flye from Sin as from a Serpent: *The other* runne on, *clauſis oculis*, with deſperate Greedineſſe, neuer thinking on't till they bee in the pangs of Death, or the iawes of Hell. Yet can theſe ſometimes vow great matters vnder the Croſſe; which once remou'd, they preſently turne to their Vomit.

The Deuill was ſicke,
the Deuill a Monke would be:
The Deuill was well,
the Deuill-a-Monke was he:

Of this Couent are thoſe *Fratres in malo*, Brethren in Miſchiefe, mention'd in the Proverbs, and Booke of Wiſdome, who (how euer otherwiſe ſeuerd) can band themſelues *coniunctis cauda*, againſt the Innocent, and ſticke cloſe together, *con ſquama ſquamæ*, in a Bad Cauſe; ſaying one to another, Come, let vs oppreſſe the poore,

Wisd. 2. let vs not spare the Widow; let our strength be the law of Iustice: let vs lye in wait for them; they are wholly vnprofitable to vs, and cleane contrary to our doings: they vpbraid vs with our offending the Law, and obiect (to our infamy) the transgressings of our Education. Wee cannot abide to looke vpon them. Come, let vs swallow them vp aliue: Cast in thy lot among vs, let vs all haue ONE PVRSE. *Marsupium sit vnum omnium nostrûm.* Pro. 1. 14.

Genes. 49. O my Soule, come not thou into their Secret: vnto their Assembly, mine Honor be not thou v-

Psalm. 83. nited. O my God, make them like a Wheele: as the Stubble before the Winde. For they haue taken crafty Counsell against thy People: they haue consulted together with one consent: *Gebal* and *Ammon*, and *Amalek*, the Philistins with the Inhabitants of Tyre. Assur also is ioyned with them. *Selah.*

What should the Oppressed do in this case? but take to them the wings of Faith and Hope, and flye to the Lord by Prayer, who is a Sanctury, a Citie of Refuge, and Tower of defence to all that *so* call vpon him. The Lord is in his Ho-

Psal. 124. ly Temple: the Lords Seate is in Heauen. Our helpe standeth in the Name of the Lord, who is a helper aboue all worldly Helpes. Let them cast all their care on him, 1. Pet. 5. 7. and with Holy *Iob*, resigne themselues wholly to his Sacred Prouidence, in whatsoeuer losse, whether of Children, Goods, Life, Liberty, or Reputatiõ;

as

as knowing that A L L things worke together for good, to them that loue God, Rom. 8. 28. Wee haue no certen Promiſe, nor aſſurance of Temporall things, but onely ſo farre forth as the Lord ſeeth to be good for vs. *Ionathan* thought to haue bin next to *Dauid* in his Kingdome, 1. Sam. 23. 17. but we know, God otherwiſe diſpoſed, preventing him by death, and giuing him a place in his Cœleſtiall Kingdome. Saint *Paul* perſwaded himſelfe that the Lord would ſtill deliuer him from violent death, 2. Cor. 1. 10. whereas being priſoner at Rome, he was crowned with Martyrdome. In his Epiſtle to the Philippians, Chapt. 1. he knowes not what to chooſe: I am in a ſtraight (ſaith he) betwixt two, hauing a deſire to depart, and to be with Chriſt, which is farre better. Nevertheleſſe, to abide in the fleſh, is more needfull for you. In fine, he exhorts them to a blameleſſe and harmeleſſe life, in the midſt of a crooked and peruerſe nation; that whether abſent or preſent, he may heare of their ioynt perſeuerance in the Truth without wauering, and that they be no way daunted nor diſcouraged with the Threats or Combinations of their Aduerſaries; but that leauing Reuenge to God, they poſſeſſe their Soules in patience, and comfort their Hearts in Him who is *Adiutor in Opportunitatibus*, a preſent helpe in Trouble, and can deliuer out of the mouth of the Lyon, and from a whole Hoſt of Philiſtins. God is faithfull, who will not ſuffer

vs to be tempted aboue that we are able, but will with the Temptation alſo make a way to eſcape, that we may be able to beare it. 1. Cor. 10.13.

But (to proceed) it will bee ſaid, *Wee doe not thus, or thus, without a Cauſe nor without Reaſon.* I anſwere, There can be no Cauſe ſo great, as to authorize Oppreſſion, or the committing of any ſinne, Euen the Cauſe of ſinne, is ſinne; and therfore hath God giuen thee Reaſon, to the end thou ſhouldſt not ſinne. *But God is Mercifull.* True, but he is *Iuſt* withall, Both the Attributes being One in Him; who, as he hath promiſed *Pardon* to euery penitent ſinner: ſo hath he not promiſed *Repentance* to *euery* ſinner; and therefore as we haue an Eye to his Mercy, ſo muſt we haue an Eye to his Iuſtice; leſt the Captaine of the blacke Guard ſerue vs in the end as the Philiſtins did *Samſon*, that put out both his Eyes, and then made Sport with him. Thoſe Rauens vſe firſt to pecke out the Eye of their prey. Let vs then *feare the Lord*, yet ſo, that we runne not (with *Adam*) behinde the Figge-tree, ſeeking in vaine to conceale our ſinnes from Him, who hath graciouſly promiſed forgiueneſſe, if wee * confeſſe and forſake them, Pro. 28. 13. In this ſence, *Si homo detegit, Deus tegit.*

* In old time the Order of Knighthood was not taken without ſolemne Confeſſion and Prayer all night in the Church.

There are 3 Branches of Confeſſion, { *Laudis.* *Fidei.* *Culpæ.*

We may not ſeaze vpon Gods Creatures (as Vultures

Vultures and Kites) without Thankesgiuing, & lifting vp our Hearts to God; nor be backward in the Confession of our Faith, to Men; or of our Sinnes, to God; lest while we thinke to hide our selues from Him, wee hide Him from our selues, Esay. 59. 2.

Now as Faith is the Key of Gods Treasury, so is Prayer the Hand to take out the Treasure: Sathan, if he cannot wrest the Key from vs, will seeke all advantages to hold our Hand. He will deterre vs from Prayer, because of our Sins, but for that very cause are we to pray the more feruently. When he makes such Musters, & shewes vs such Catalogues, let vs take to vs *Arma Volcania* the Shield of Faith, and Sword of the Spirit, and tell him boldly,

(*Sydereo ardentes Clypeo & Cœlestibus Armis*) That therefore is Christ, our Sauiour, because we are Sinners. What are our sinnes to him? Had he the Soule of a True Christian in Hell, hee could not hurt it. We are none of his Creatures, nor haue we sinned against him, but against our Creator, who is also our most Mercifull Redeemer, holding out to vs his Golden Scepter with one hand; and offering vs *piscem Fidei, ouum Spei, panem Charitatis*, Faith, Hope, and Charity, and all spirituall Graces with the other. Did not this God loue vs, Sathan would not hate vs. In this God will we trust, *tho he kill vs*. It is true, we finde in our selues nothing but *Wrath*, in the Deuill *Implacable Hatred*, in the World *Extreame*

Dæmon serpentem Infidelitatis, Desperationis scorpionem, lapidẽ Duri-cordia offert.

Psal. 130. *treame Furie*; but the Blessed Spirit (which cannot lye) *assureth* Vs, that with the Lord there is *Mercy*, and with him is *Plenteous Redemption*: He hath redeemed Israël from A L L his Sins. This Faith is built on the Rocke: The Rocke is Christ: his Woundes the Clefts: the Can. 2. 14. faithfull Soule the Doue. Against this Faith, this Rocke, the Gates of Hell shall not preuaile. *Cor est in peccatore, Anima in corde, Mens in animâ, Fides in mente, Christus in fide.* And so I come to the other Part of the Peoples Dutie: *And serue him in truth with all your heart.* Here are two Adiuncts of Gods Seruice.

} Truth.
} Entireneſſe.

Truth is so precious in the eyes of God, that it is *Oculis charior*, the Apple of his Eye (ὀφθαλμὸς ὀφθαλμοῦ) is not more precious: In so much that were he to take a visible shape, Light should be the body, and Truth the soule. He loues not Lip-louers, Histrionicall Professours; (In all the Scriptures we read uot of the conuersion of an Hypocrite: See *Iob.* 13. 16.) He must be serued, ἐν ὅλαις ψυχαῖς with all the powers and faculties of the soule. Let Anatomists preferre the *Braine*, in Diuinity the *Heart* hath Precedēce: Into this, the old Serpent is euer seeking to winde himselfe; if he can but get his Head in, his Body is not long after; See his subtlety, he askes you but the least Creeke, he knowes *Incompatibilia non temperantur*; God will either all or none.

none. If he cannot ſo preuaile, nor diuert you altogether from the Worſhip of the true God, he will try, if by any meanes he can worke you by his Agents, to ſerue that true God *in a falſe and ſuperſtitious manner*, by aſſociating him with Saints, Angels, or Images, and ſo make you halt betweene two Religions. Be wiſe as Serpents, and beware of this Serpent, this *Tortuoſus Coluber*, this *Hyæna*, this *Amphiſbæna*. He is ſtill in ambuſh, whereuer you be, whateuer you do, ſpeake, or thinke; yea, if you take not heed, hee will inſinuate himſelfe into your moſt ſecret and retired thoughts, which he is ſure you muſt be accomptable for, at the laſt. How much more for your words and workes? For God is all Eye to ſee what you do, all Eare to heare what you ſay, ὅλος νοῦς, ὅλος φάος, Nay he ſees the Thoughts before they be thought: *Hee will ſearch Ieruſalem with Candles, and puniſh them that continue in their dregs, and ſay in their hearts, Tuſh the Lord will do neither good nor euill. Zeph.* 1.12. Let vs all then, in the feare of God, with zeale vnfaigned, and vndiſſembled ſanctity, maugre all the frownes and allurements of World, Fleſh, and Deuill, conſecrate our ſelues, our ſoules and bodies and all to his Glory, and that, as the bleſſed Angels, with all cheerefulneſſe and alacrity: ἑτοίμως καὶ προθύμως, &c.

Iuppiter Ambroſia ſatur eſt & Nectare viuit;
Nos tamen exta loui, thura, merumq; damus.

And if it be beſt ſeruing that LORD, that beſt

best rewards his Followers, how can wee but striue in a Holy Ambition to serue Him: *Cui seruire, regnare est?* tho we suffered the very Torments of Hell for His sake.

Vt corpus redimas, ferrum patieris & ignes,
Arida nec sitiens ora leuabis aquâ.
Vt valeas animâ, quidquam tolerare negabis?
At precium pars hæc corpore maius habet.

Cœlo præfertur Adonis.

Bur alas! *Deus promittit Cœlum & contemnitur; Diabolus Infernum, & colitur.* God promises Heauen, and is not regarded; the Deuil promises Hell, and (to omit innumerable others) what swarmes of Roring-boyes, and Rhodomonts hath he euery where? Such Assassins, & Exquisite Saracens, as may seeme to be *postremus Satanæ anhelantis conatus. O Pestes! ô Furiæ! ô Scelera ad extremas Insulas deportanda!*

—Tuq; Regnator Deus
Tam lentus audis scelera, tam lentus vides?
Ecquando sæuâ fulmen emittes manu
Si nunc serenum est?

The pretious Pearle of the Gospell so highly esteemed of the Saints (*orbe, candore, magnitudine, lenore, pondere*) is not for these Swine to trample on. In vaine beate wee against Rockes, that are Thunder-proofe. It is related by all that haue writ of the siege of Rhodes, Anno. 1480. That the Turkes assailing the Christians with incredible fury, there appeared in the Aire a shining* Crosse of Gold; a Virgin attired in white, with a Target on her arme, and a Launce

* In *Swisserland An.* 1534. it rain'd red Crosses on their linnen.

Launce in her hand; and a man muffled in a Camels skinne, followed with a great troupe of Armed men, all glittering, which seemed to come to succour the Towne: which Sight so terrifi'd the Infidels, that the whole Army, being an hundred Thousand, grew amazed and fled: The Crosse gloriously triumphing (so may it euer triumph!) ouer the Crescent. This Miraculous Vision could daunt the Turkes; but let all the Visions and Miracles, Reuelations and Oracles that euer were, be vrged, our vnchristian Bucentaures are more senceleſſe then Mahometans. These Cockatrices will neuer be charmed, charme we neuer so wisely, *Ier.* 8. 17. The Artillery battering the walles of Rhodes caused the very *Iland* to tremble; But all the thundring Cannon-shot and lightning Terrour of Gods Iudgements, cannot shake this little Isle of MAN: The Heauens are euer turning, the Sea euer flowing, the Sunne neuer rests, the Angels ascend and descend without intermission, the very Deuils obey his voyce; all the Creatures in Heauen, in Earth, vnder the Earth, are his Seruants (*volentes* or *nolentes*) Onely the Children of *Adam* (like obstinate Refractaries) will be brought to no Conformity. *Non persuadebis, etiamsi persuaseris: They say vnto God, Depart from vs, for we desire not the knowledge of thy waies. What is the Almighty that we should serue him? and what profit should wee haue if wee pray vnto him: Iob.* 21. Surely, for our Creation onely, are

Turkes. cannot abide the the Signe of the Crosse.

Mahomet the 2d. dying for griefe the yeare following, cursed Rhodes thrice.

are we bound to ſerue God with our whole minde, though he had decreed to thruſt vs into *Tophet*: How much more, hauing with his deereſt Sonne's Heart-bloud purchaſed a Kingdome for vs? Hee knoweth not the Adamantine Aſtorgie of the rauenous Eſtridge, which ſhewes himſelfe cruell to his yong, and forſakes them as they were not his: *Iob.* 39. No, our God is a God of mercy and compaſſion, who hauing created vs after his owne Image, which we by our ſinnes moſt ſhamefully defaced; ſo loued vs notwithſtanding, that He ſent the Brightneſſe of his Glory, his Sonne, his onely Sonne, into the world, to ſuffer a moſt accurſed death for vs, That whoſoeuer beleeued in him, might not periſh, but haue euerlaſting life.

Per lignum, mulierem, Serpentem, i. per Pomum, Euam, Damonem, Homo perierat: Per lignum, mulierem, Serpentem; i. per Crucem, Mariam, Chriſtum, Redemptus eſt.*

* *Auguſt.* (*dextrè intellectus*)

O magnum pietatis opus! mors mortua tunc eſt,
In ligno quando mortua vita fuit.

Who would not ſerue ſo gracious a Lord? The greateſt Monarkes haue beene glad to be Dore-keepers in his houſe. *Thou ſaiſt*, Thou go'ſt to Church on Sondayes, heareſt Seruice, and is not that ſufficient? Somewhat it is, not all: for as God in the Creation reſted the ſeuenth day: ſo did Chriſt in our Redemption, *Sabbatizare in monumento*, keepe the Sabboth euen in the Graue, to teach vs to make more account

Pſal. 84.

of

of that Day then the world vſually doth: But tell me, Where is thy Faith? Thou thankſt God thou canſt ſay thy Creed, & canſt ſpit out, at the naming of the Deuill (as ſome of GOTHAM haue at the word ARCHBISHOP) But where are thy Workes? *Fruſtra de radice gloriantur, qui nil adfert niſi folia.* The Queene of Vertues hath her Ladies of Honor to attend her. Faith is ſeldome alone: If it bee, it is but a Lampe without Oyle, and indeede but the Deuils faith: They beleeue and tremble at the Name of GOD, which is more then thou do'ſt, that makeſt no conſcience of Canon-oathes, and bloudy Blaſphemies, which Turkes would ſtop their eares at. The Prieſts and Ieſuits

(——— *Quot nocte dieq;*
Horum Carnificum culpâ mittuntur ad Orcum)

cry out with the voyce of Dragons, that our Faith hath eate vp their Workes; *Wright* Articles againſt vs, that we are meere Atheiſts and Achriſts: But we muſt ſuffer his clamor, he hath *Morbum Articularem*, and is not in caſe to write well. *Prateolus, Cerbereo furore* ὀρυμαχόμενος, reports that we worſhip the Deuill ten times a day. But *Stapleton* cleeres that ſlander, for Hee ſaies, We haue no Religion at all, neither true nor falſe, neither earneſt nor fained. *Qu. 3. quod-lib. p. 621. Lingua quò vadis?* I anſwere all in a word: *Marina* (himſelfe a Papiſt) *lib. de Schiſ. & Concil.* writes, *That but 32 Popes are ſaued: the reſt* (as he ſaith) *with innumerable of the Romiſh Clergy,*

Sola fides iuſtificat: ſed fides ſola non iuſtificat.

Pſychagog. Elench. l. 1. c. 77.

Nihil tam ſacrũ, quod ſacrilegum nõ inueniat

Clergy, are gone to the Deuill: who gapes for all ſuch *Rabſhakehs* ὥσπερ τὼν χελιδόνα φεύγοντα μείνην τετειχώτες ἐς τοιχον. Let our Liues as well as our Lines confute them (*quid prodeſt linguam armare, vinctis manibus?*) that our Light ſo ſhining before them, they may ſee our Good Works, and glorifie our Father which is in Heauen. And ſo come we to the third and laſt part of the Text; the Reaſon of the Exhortation;

For conſider how great things he hath done for you.

See M. *Sylveſt:* Diuine Weekes. And Mr. *Drayton* (the Miracle of Poëts) in his *Map of Miracle.*

WHat they were, I need not ſtand to ſhewe. Who knowes not how ſtrangely hee preſerued them in Egypt; how ſtrongly, with what Signes and Wonders, hee brought thẽ out of Egypt; how miraculouſly he deliuer'd thẽ at the * Red ſea, in the Deſart, in all Extremities; giuing them Victory ouer all their Enemies? to ſay nothing of that Hony-flowing Canaan, & that *Hortus penſilis*, the Cœleſtiall *Gan-Eden* hee had in ſtore for them; which were enough to mollifie Hearts harder then Rocks of Adamant. To leaue them, & come to our ſelues; Who can be ignorant of Gods wonderful mercy to vs of this Land? How ſtupendiouſly hath he protected Vs, and our Princes (to the Admiration of Men and Angels) from the Fiery Rage of Satan and his Agents, from the *Spaniſh Behemoth* in 88, from many Horrible Treaſons, eſpecially (*Obſtupeſcite Cœli ſuper Hoc*) from that intended

* *Erythræum, non à colore, ſed ab Erythro Rege.*

Anglia chara Deo Gens.

intended DOOMES-DAY, that Tranſcendent PLOT of Catholicke Canibals inſpir'd (at leſt) with Millions of Deuils. *Curſed be their Wrath for it was fierce, and their Rage for it was cruell.* *Moſes* himſelfe (by the confeſſion of the * Devill himſelfe) was not more ſtrangely preſeru'd, then our Soueraigne hath beene ſince his Infancy. God neuer commonly workes ſuch great Effects but to great Ends. Theſe Temporall Bleſſings and Deliuerances (not common to other Nations) were enough of themſelues to win vs to Repentance. But if we conſider thoſe Ineſtimable Bleſſings *of the Right Hand*, deriued vnto vs by the moſt Bleſſed Propagation of the Goſpell of Chriſt: *viz.* our *Election, Creation, Redemption, Vocation, Iuſtification, and Aſſured Hope of Glorification:* What Heart is there ſo Steely that cannot bleed for its ſinnes, and turne vnto God the Father of Mercies, and God of all Comfort? *Cerne Homo quid pro te patior, vide pœnas quibus afficior, vide clauos quibus confodior: & cum ſit tantus dolor exterior, intus tamen planctus eſt grauior, tam ingratum dum te experior.* Excellent is that of learned *Auſtin: Inſpice vulnera pendentis, &c.* Behold thy Sauiour on the Croſſe, and ſee (and wonder) with what Magneticall Virtue Hee drawes thee to him: His Feete ſo nailed, ſhew that Hee will tarry for thee, if thou wilt returne vnto Him: His out-ſtretched Armes are ready to embrace thee: Hee bowes downe His Head, to giue thee the

Monſtrorum Pater eſt hoc Seculum.

* *Parſons Addit. to. 3. Con.*

Chriſtus de Cruce.

Kiſſe

Kisse of Grace: His Side is open, to giue thee, that didst crucifie Him, a place in His Heart: *Illa illa extensa brachia complectantur nostram infirmitatem, illi traiecti pedes proterant nostram superbiam; ille purissimus sanguis eluat nostras maculas: Omniatua (dulcissime Iesu) nostras vel sordes imbuant puritate, vel infirmitates sustentent robore: vt referamus tandem vberrimos fructus & tuæ gloriæ in nostrâ vitâ, & nostræ salutis in tuâ morte.* O most sweete * Iesu, how infinite and vnspeakeable is thy Loue, that didst descend from that Heauen to this Earth, to suffer a most cruell and shamefull death, and all for the Redemption of thy sworne enemies! Why should not we wholly sacrifice our selues to Thee, that didst wholly sacrifice Thy Selfe for vs: Surely, as one drop of Thy precious Bloud is more to bee prized then millions of gold; so one graine of Thy Loue is more worth then millions of worlds: and therefore most worthy is he of Eternall Hatred, that makes no account of so peereles se and invaluable Loue, or that preferres the base pleasures, profites, and honours of this transitory life before it. And heere is true comfort for all soule-sicke and penitent sinners; For (as the * Doctor of the Gentiles tels vs) If when wee were enemies wee were reconciled to God by the death of his Sonne, much more, being reconciled, we shall be saued by his Life, and not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue now receiued

* *Soter, Hoc quantum est? Ita magnum est, vt Latino vno verbo exprimi non possit.*

Gustato Spiritu deficit omnis Caro.

* *Quot verba, tot tonitrua.*

receiued the attonement. *Rom.* 5. Behold, the Sunne of Righteousnesse disdaines not his light to the smallest worme.

Spes confisa Deo, nunquam confusa recedit.

Blessed be God, the Father of our Lord Iesus Christ, which according to his aboundant mercy hath begot vs againe to a liuely hope by the rising of Iesus Christ from the dead. I will close with that Inimitable Queene, the * Wife of Ivo King of the West-Saxons; who to the end to perswade the King her Husband from the inordinate loue of the World; on a time when the King and shee had solac'te themselues in a goodly Palace, richly hanged and rarely furnished, shee commanded that immediatly vpon their departure, it should be dis-arraied, and filled with all kind of filth and dung; and hogges and such like to be turned into the Chambers; which being done, a day or two after, shee requested the King (in priuate) to reuisite the Palace; whither when she had brought him and shewed him that strange Spectacle, she thus bespoke him. I pray you now (my Lord) behold this House, where are now the Spangled Canopies, the Royall Arras, the Cloth of Gold, the Rich and Gorgeous Ornaments we left here the other day? Where be the Glittering Ladies that out-shone the Starres with their Beauty? Where be the Gallant Courtiers, the Delicious Musique, the costly Dishes, that You and I were lately serued with here?

1. Pet 1.3.

Quid restilis? Hic Sexus genuit saluatorem.

Polyd. V.

„ Are not all theſe things fled and gone? In like „ manner (my Lord) ſhall we paſſe as ſuddenly „ as you ſee theſe earthly vanities haue paſſed; „ and our Bodies which are now ſo Delicately „ kept, ſhall ere-long become wormes-meate, „ and turne to duſt: Iudge you whether it bee „ meete we ſhould Crowne our ſelues with „ Roſe-buds; when Chriſt our Head was wrea- „ thed with Thornes. Wherefore (my Lord) „ haue in minde my words, and buſy your ſelfe „ to purchaſe that bliſſefull Palace and Paradiſe „ of Content, where you may euer liue in ioy „ without change. Lift vp your ſoule aboue all „ worldly thoughts, that when your Span-long „ life ſhall end, the King of Glory may ſend his „ bleſſed Angels to conuey your Spirit to his „ vnſpeakeable ioies in Heauen. At which words the King was ſo pricked in heart that forſaking all Worldly Pompe (*Cilicijs paludatus & paſtus ieiunijs*) he gaue himſelfe wholy (ſaith my Author) to the ſeruice of God and true Mortification. **O pura & Cœlo digna mens, & ad Cœlum alios ſubducens!*

And thus haue we (*ceu ad Themidis Simulachrum*) Treated briefly of this Diuine Oracle. *Deus ipſe nullo creato ſermone perfectionem ſuam ſatis eloqui poteſt; non, ſi per omnem loqueretur Æternitatem.*

Targum in Cant. 5.11. *Lex ejus qua deſiderabilior eſt auro obrizo, & Interpretatio verborum quæ in ea ſunt concervata, & eloquia & præcepta, cuſtodientibus ea ſunt alba ſi-*

cut

cut nix: his autem qui non cuſtodiunt ea, ſunt nigra ſicut ala corui.

*The Summe of the matter is, all being heard: Feare God and keepe his Commandements; This is כל-האדם all the man: For God will bring euery deed vnto iudgement, with euery hid thing, whether it be good or euill. Turne vs ô ETERNALL vnto Thee, and we ſhall be turned, renew our daies as of old. Grant, ô grant that we may giue vp our Bodies a Liuing Sacrifice, holy and acceptable to Thy Maieſty, that not-conforming our ſelues to this World, we may be changed by the renewing of our minde; that when the Trumpe ſhall blow, the dead ariſe, and our *Lord Ieſus appeare, we alſo may appeare with him in Glory, and be made free Denizens in thy heaucnly *Ieruſalem*, whoſe Walles are Precious Stone, the Gates Pearle, the Porters Angels, the Streetes beaten Gold; where Thou art the euer-ſhining Sunne, in whoſe preſence is fulneſſe of Ioy, and at Thy Right Hand, pleaſures *for euermore; Whither Hee bring vs that hath deerely bought vs, euen IESVS CHRIST the Righteous; who with the FATHER, and HOLY GHOST, three Perſons and one GOD, be bleſſed for euer!

* Eccl. 12. 13. 14.

* *O diecula illa, quando exoriêre?*

* *Mel Diuinitatis & Lac Humanitatis.*

LAVS TIBI DOMINE IESV.

Si fortè quidpiam dixi quod bonos offendat, condonabunt ſpero, quia boni ſunt : Si mali tantum ſunt quos offendi, precor vt boni fiant, & vel ſic eſſe deſinant in numero eorum qui offenſi ſunt.

χαίρετε τέκνα Διὸς, καὶ ἐμεῖο τιμήσατε᾽ ἀοιδῆς·
Αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλων μνήσομ᾽ ἀοιδῆς.

8.

A LETTER OF Mr. Casaubon.

WITH A MEMORIAL

OF

Mris Elizabeth Martin,

late deceased.

MICAH 7. 8.

Reioyce not against mee, O mine Enemy; when I fall, I shall arise; when I sit in Darkenesse, the LORD *shall be a Light vnto me.*

O te Beatum Cespitem tanto Hospite!
O cui invidere cuncta possint Marmora!

LONDON,
Printed by NICHOLAS OKES for
GEORGE NORTON. 1615.

ADMODVM
REVEREND. ET
ILLVSTRIBVS
VIRIS,

DNo. IOHANNI,
EPISCOPO
SODORENSI;

DNo. CLEMENTI
THROGMORTON

DNo. IOHANNI
REPINGTON

Equitibus Auratis.

DNis & Amicis Honorandis:
L. M. Q.

D. D. D.

To the Reader.

HAppening vpon this Letter of Mr. CASAVBON τῦ μακαρίτε, (writ (as may appeare) vpon Extraordinary Occasion) together with some Funerall Lines, which (in regard of the * Subiect) were a *Piaculum* to smother; I here offer them to thy courteous view. It is Piety (saith *Naz.*) to publish the deceased Vertues; yea, it is a meanes to increase grace in our owne selues. *Vale; & sanctas Vmbras, Animamq; planè diuinam, quâ par est Veneratione, sequere.*

Quis Thrax defunctis in Christo μακαρισμὸν neget?

I. M.

Eruditiſsimo & Magnæ Spei Adoleſcenti, (*.*) Amico Singulari & Honorando.

BInas paucis diebus à te accepi: priores rei magnitudine quam narrabant dederunt mei in ſtuporem: nam certiſsimum Miraculum quæ ſcribis continent. Cæterum à Deóne ſit τὸ θαῦμα an ἀπὸ τῆς Γενεᾶς noſtrum non eſt pronuntiare, illorum eſt qui rei geſtæ fuerunt aut teſtes aut teſtium familiares, quiq; de eo quod accidit πλεροφορηθέντες, peritiam habent voluntatis diuinæ circa miracula. Quare præſtantiſsimis Theologis illuſtris Academiæ veſtræ hoc πρόβλημα relinquo tractandum: mihi volupe fuit cognoſcere τὸ ὅτι: illi quærant τὸ διότι. Quod ſi quid ab aliquo eorum fuerit ſuper ea re ſane mirabili ſcriptum, magnam inieris à me gratiam ſi id mecum communicaueris. Ego Operi inſtituto Dei gratiâ finem his diebus impoſui; iamq; me

me habet cura illiberalis de conficiendis in
dicibus: quos confecit homo & doctus & bo
nus, sed ei negotio parum aptus: itaq; magna
pars illius operæ in humeros meos recidit, præ
sertim quod ad Auctorum indicem qui vel il
lustrantur vel emendantur in hoc opere. Hu
bebunt mei inimici in quo exerceant: irrita
ui enim totam σφυρίαν τῷ θεοσυγῇ, eo quidem
lacrius, quia confido non defuturos mihi i
Anglia defensores aduersus illorum putida
calumnias. Iam vir insignis, Rector Pride
aux, eximio opusculo declarauit quodnam e
set doctorum in hoc regno de meis studijs in
dicium. Itaq; amorem vestrum pluris faci
quam omnes omnium κακηγόρων ἁλιτόρων συκοφαντῶν
Sed moror te. Hoc tantum addam, optare m
scire quibus in studijs nunc sis, & quid porr
mediteris. Vale & me ama vir eruditissime
ἐξ . . . ἀφοσιώτατε. Londini. V I. Eid. Feb. ineunte
ante paucas horas Natali meo L V I. τῷ χρόνῳ τῶν
πολυχρόνιον θεὸν qui vtinã quod præteriit vitæ mea
tegat; quod superest regat. πολλὰ ἔρρωσο.

The same Englished.

To his Singular and Honored Friend, &c.

I Receiued lately two Letters from you: The first transform'd me wholy into Wonder: without doubt the thing you write of, is miraculous: but WHENCE, I cannot affirme. They may best coniecture, that were Eye-witnesses, or of their neerest acquaintance, & they that haue the Spirit of Discerning, &c. In which regard I leaue the discussing thereof to the Most Excellent Diuines of your Illustrious Vniuersity. The *Knowledge* of it was pleasing to me; the *Cause* I referre to them, whose Iudgements on such an Admirable Euent, I should be very glad to heare. I haue at length (by Gods Helpe) ended my Work (*against* BARONIVS) and am now busie in gathering the *Index* of Authors that are Illustrated or Corrected. I haue stirred a whole Hornets-nest of Aduersaries; the more confidently

fidently, in that I doubt not but some
England wil defend my Name from the
base and vnsavory Calumnies. Mr. Do
ctor *Prideaux* hath lately shew'd in an Ex
cellent Worke, what the Learned of th
Kingdome iudge of my Labours. You
Loue is of more force with me, then a
the Spirits of Detraction. I desire t
heare further from you, &c.

LONDON, the VI. of the Ides of Fe
bruary: the 56t yeare of my Age, by th
Grace of my Mercifull God, whom I be
seech to couer what is past, and gouern
what is to come.

{*Iacobus Martynus.*
Ἀνεγραμμάτισεν,
Casauboni Myrtus.}

ISAACVS MARTINVS
GERMANVS, *fecit.*

TO THE RIGHT
WORSHIPFVL AND WOR-
THY, MY MOST ENDEA-
RED AND EVER HONO-
RED MOTHER-IN-
LAW, MISTRESSE
MARY GREY;

I

CONSECRATE THIS, DEVOTE
MY SELFE, WISH ALL
THE COMFORTS AND
BLESSINGS OF THIS
LIFE, AND A CROVVNE
OF GLORY IN
THE NEXT.

D. O. M. S.

LECTISSᵃ. FÆMI
NÆ. CONIVGI
SEMPER. COLENDAE.
TIET. VSQVE. ET. VS-
QVE. DEFLENDÆ.
DNæ. Elisabethæ. Martinæ
SVFFOLCIENSI
SINGVLARI. SEXVS
SVI. ORNAMENTO. E. NO
BILI. GRAIORVM. PROSA
PIA. ORIVNDAE. AETER
NAE. BEATITVDINIS.
CANDIDATAE. CVIVS. COR-
PVS. GLORIOSAE. RESVRRECTIO-
NIS. EXPECTATIONE. HIC
QVIESCIT.

I. M.

MARITVS. MOESTISSIMVS
HOC. PIETATIS. SVAE.
QVALECVNQVE.
SYMBOLVM.
L. M. Q. P.

Climax vitæ fæm. senarijs desinit.

Piissimè in Christo obdormiuit (ex Occulta Tabe) Aº Mocc
Decembris 7. ætat. 24. Vitæ Climacterico.
Ἐτῶν κδ'ις ἡμερῶν.

On the Deceaſe of my Incomparable *Siſter*, *Miſtreſſe* ELIZABETH MARTIN.

TO the deare *Memory* of the *moſt Deare*,
I ſet apart this Inke, more ſad then Teares:
Theſe are the Cypreſſe-branches that I beare,
The mourning Habit that my ſad Soule weares:
This the Impreſa that my Sorrow beares:
If This, not feelingly define my Smart,
Tis not defect of Woe, but want of Skilfull Art.

Within the Center of my Troubled Soule,
A Monument vnto thy Name I'le build,
And there with Teare-fil'd Characters inroule
Thoſe Bright Perfections that thy Life did guild;
The Grace-full Good that all thy Actions fil'd.
There ſhall my Loue thy ſad Loſſe memorize,
When all the World ſhal ceaſe to mind thy Obſequies.

Then deigne to take of the Obſcureſt Hand
Theſe well-deſerued Attributes of praiſe;
I know thy Trophies not the higher ſtand
Becauſe my Hand deſir'd thy Name to raiſe:
Faire Angelized Soule, theſe humble Laies
And worthleſſe Numbers giue thy Light no luſter,
But ſhew thoſe Shapeles Woes that in my Boſom muſter.

MARY.

To her Soule-loued Sister,
Mris E. M.

THough *Marble*, nor the *Proudest* Monument,
Can Splendor adde to thy Starre-crowned Fame,
That now triumph'st aboue the Firmament,
Where Glorious Lights all Mortall Sparkes out-flame:
Yet deigne (Sweet Saint) t'accept these lines of mine
Which here I offer at thy Sacred Shrine:

EPITAPH.

VVHo living was Her Sexes ANADEM,
Heau'ns faire IDEA, Natures rarer GEM,
Needs not the Lustre of DIVINEST PRAISE,
Tho *Golden Statues* KINGS to Her should raise;
Since that Her Name is registred on hye,
In th'Happy ANNALS of ETERNITY.

ANNE GREY.

PARODIA.

SO downe the Siluer Streames of ERIDAN,
On either side bank't with a Lilly-wall,
Whiter then both, rides the Triumphant Swan,
And sings his Dirge, and propheſies his Fall,
Diving into his watry Funerall;
As SHE (whoſe Gold-beam'd fame ſhall neuer *date*)
Fore-warn'd in ſleepe, did prę-diuine her Fate.

So faireſt *Phoſphor* the bright Morning-ſtarre,
But newly waſh't in the Greene Element,
Before the drowzie Night is halfe aware,
Shooting his flaming Lockes with dew beſprent,
Springs liuely vp into the ORIENT;
As Globes of Winged Angels, ſwift as Thought,
ELIZA's Soule to her deare SAVIOVR brought.

Why ſpend we Teares (that never can be ſpent)
On her that VALE of TEARES no more ſhall ſee?
Why ſend we Sighes (that never can be ſent)
To her that dy'd to liue, and would *not be*,
To be there where ſhe *would*? here bury we
This Heau'nly Earth; O let it ſoftly ſleepe:
„ Let's not for Her, but for our owne Sinnes weepe.

Had I a voyce of Steele to tune my Song,
Were euery verſe as ſmoothly fil'd as Glaſſe,
And euery Member turned to a Tongue,
And euery Tongue were made of ſounding Braſſe,
Yet all that Skill, and all that Strength, alas,
Should it preſume to guild, were miſadviz'd,
The Place, where now ſhe reignes Imparadiz'd.

Impoten

Impotent Words, weake Sides, that ſtriue in vaine,
In vaine, t'emblazon that ſo heauenly Sight,
So Heau'nly Sight, as none can greater *feigne*,
Feigne what he can, that ſeemes of greateſt Might,
Might any yet compare with Infinite?
Infinite ſure thoſe Ioyes, my words but light;
Light is the Palace where ſhe dwelles. O Bleſſed Wight!

Bleſſed are the dead that dye in the Lord.

PENELOPE GREY.

TO THE SOVLE.

PErfections faire Idea, that art crown'd
with more rich Attributes of Excellence,
Than all the Wonders of this ſpacious Round;
Of more Regard, of Higher Conſequence;
Aboue them all thou haſt Preheminence,
In thy moſt pow'rfull Makers armes embrac'd,
And with his owne Endowments amply grac'd.

Iuſt, Holy, Righteous, Innocent and Wiſe:
Such is the Soule, Iehouahs *ſole belou'd;*
Theſe are the Luſters of her Sphæry Eyes
That her to him vnparallel'd approu'd.
Angels, at this amazed, ſtand vnmou'd
To ſee the Glories that do her indow,
As Heau'n it ſelfe to abiect Earth ſhould bow.

Thu

Then baniſh hatefull Paſſion vnto Hell,
That vailes with Cupids *Scarfe the cleareſt ſight,*
And doth True Iudgement from his Throne expell,
Circling with ſhades Heau'ns loue-deſeruing Light,
Making Obſcurity then Day more bright.
Diſdaine this ſeruile Yoke of baſe Subiection,
For droſſie Earth deſerues not thy Affection.

Heau'ns brighteſt Abſtract, canſt thou condiſcend
Theſe mundane vanities to meditate?
Why doſt thou not thy beſt Deuotions bend
Thy Mighty Makers Power to contemplate?
To Him, thy Loue and Seruice conſecrate,
Whoſe euer-gratefull Truth knowes no Defect,
But giues for Loue a more than deare Reſpect.

Mary. q. G.

*** ***

THe Church doth not ſolemnize the *Birth* of Saints; it makes the day of their *Death* a *Feſtiuall*, *Diem Fatalem, Natalem*; which is another kinde of Birth then the firſt; there being no more proportion betwixt the World out of which they goe, and Heauen whereinto they enter, then there is betwixt the Wombe out of which they goe, and the World whereinto they enter. Wee muſt drinke *This Cup* IOYFVLLY when God preſents it. Chriſt himſelfe, his bleſſed Virgin-Mother, all the Saints in Heauen haue begun to vs. Chriſtians, that haue a firme hope (in Chriſt) of Eternall Life, ſhould not bee skared with a Temporall Death. *God hath not appointed vs to wrath: but to obtaine ſaluation by our Lord Ieſus Chriſt, who died for vs, that whether wee *Wake* or *Sleepe*, wee ſhould liue together with Him.

1. Theſſ. 5. 9. 10.

FINIS.